Numb. 59.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Wedneſday September 1ſt. to Friday September 3d. 1708.

Q. ON Monday the *Supernumerary Paper* for *September* will be Publiſh'd.

Q. *Gentlemen, I have been your Subſcriber almoſt ever ſince you firſt publiſhed your Papers, but have never yet ventured to ſend you a Queſtion, nor ſhould I have done it now, had not the reading of the Solution of the firſt Queſtion in the laſt* Apollo *concerning Chriſt's deſcent into Hell occaſion'd it. The Queſtion is this, ſince there are ſo many Opinions concerning our Saviour's deſcent into Hell, and we cannot be certain which is the right; I deſire to know whether we can juſtly make it an Article of our Faith. For my part I am enclined to believe we ought not, and ſhall offer my Reaſons, which if you think not ſufficient I beg this favour of you, that you would ſhew the Inſufficiency of them as ſoon as you can. My firſt Argument is as follows, All Articles of Faith are Truths, on the belief of which our Salvation depends. If this therefore be an Article of Faith, our Salvation depends on the belief of it; if ſo, we muſt all agree in the belief that Chriſt deſcended into Hell. But ſince we have no certain Idea or meaning fix'd to the word Hell, how can we agree in it any otherwiſe but in the ſound of the word Hell, which I think no one will ſay is ſufficient. My ſecond Argument is, that every Man ought to have the ſame Faith about the ſame Article. But let any one judge, whether a Man that believes, that Chriſt deſcended into the place, where the Devils are (for that's the Opinion of a great many) and a Man that believes, that by the word Hell in this place is meant only the Grave, have not two different Faiths. Gentlemen, I ſend you this, that I may be ſatisfied in this point: For I confeſs, I am not able to do it my ſelf. therefore I promiſe my ſelf from you an Anſwer, which will infinitely oblige your Humble Servant and Friend* A. B.

A. We agree with You that an Article of Faith ſhou'd contain a Doctrine Neceſſary to Salvation. But then we muſt acquaint you, that the *Deſcent into Hell* does Vertually contain ſuch a Neceſſary Doctrine. For as it aſſerts the Exiſtence of Chriſt's Humane Soul, ſo to believe, that Chriſt Had an Humane Soul, is Neceſſary to Salvation. For that it is ſo, we beg leave to evince from theſe Particulars.

1. To believe in Chriſt as *Man* as well as *God* is repreſented in the Scriptures as an Indiſpenſible Object of Faith; and therefore the Nicene Creed does not only ſay, *and was Incarnate by the Holy Ghoſt of the Virgin Mary*; but alſo adds, *And was made Man.* And the Athanaſian Creed moſt Expreſly ſays *Perfect God* and *Perfect Man*, and then proceeds as it were, to define that Perfect Man; *of a Reaſonable Soul, and Humane Fleſh ſubſiſting.* For as Man is a Compound of Soul and Body, ſo Nothing can paſs under that Denomination, which wants the Principal of it's Two Integral, two Eſſential Parts.

2. If we diveſt Chriſt of his Humane Soul, we fruſtrate the deſign of his Incarnation. For why was *the Word made Fleſh*, but that He might ſuffer for Us in our Own Nature; *in All things it behov'd him to be made like unto his brethren, that he might be a Merciful and Faithful High-Prieſt in things pertaining unto God, to make Reconciliation for the Sins of the People.* But can He be ſaid to take Our Nature upon him, who aſſumes but our Periſhing, our Mortal Part? Can He be allow'd to be made like unto his Brethren in *All* things, who is not like them in their Durable, in their Immortal Part.

3. Unleſs we maintain the Humane Soul of Chriſt, we cannot affirm, that he ſuffer'd unto *Pontius Pilate.* For what part of him cou'd have ſuffer'd? Cou'd his Divinity? That was Impoſſible. Cou'd his Humane Body? All Senſation (whether Agreeable or Diſagreeable) is utterly Incompatible to a Material Subſtance.

But ſome may be ready to enquire, if Chriſt's Deſcent into Hell vertually contain a Doctrine Neceſſary to Salvation, why it ſhou'd be thought an Unneceſſary Article; to which we anſwer, that tho' it vertually contain a Neceſſary Doctrine, yet that Neceſſary Doctrine is vertually contain'd in other parts of the Creed. And, tho' it may be replied, that the Apollinarians Eluded the force of the other Articles, and therefore one was added Incapable of Eluſion, we may yet retort again, 1. That (as we have already ſhew'd) an Addition might have been made of a more Direct, a more Perſpicuous Article. 2. That it may be ask'd, whether it was worth the while to Add to ſo ſhort a Summary in confutation of the Apollinarian Hereſy; eſpecially ſince no Addition was made to baffle the Subtilty of the Arrian Hereticks. For tho' *Apollinarius* (Biſhop of *Laodicea*) was ſo conſiderable a Perſon, that he was look'd upon as the brighteſt Ornament of the Church, the beſt Defender of the Faith, while he continued Orthodox, and is repreſented by

Philoſtorgius as the Principal of thoſe Three, in compariſon of whom the Great *Athanaſius* was accounted but a Child; yet his Hereſy (Notwithſtanding ſo conſiderable a Patron) cou'd not have been a more dangerous Conſequence than that of *Arius*.

But, tho' we be enclin'd to think, that the Article has been more Unneceſſary, ſince the Apollinarian Hereſy has been extinguiſh'd; yet we cannot but conſider, that ſince the Church of Rome was ready to attack our firſt Reformers with the Charge of Novelty, tho' it were but for rejecting her Novel Doctrines, they might therefore be more exceeding tender, how they rejected a Doctrine, that was Ancient, Comparitively Ancient, leſt She ſhou'd Triumph (how Impertinently ſoever) at ſuch Rejection and Re inforce her Charge with an Additional Advantage.

As for your latter Argument, namely, that ſo obſcure an Article occaſions ſo great a Variety in our Belief; it were to be wiſh'd indeed, that we cou'd be as Unanimous in This as in the other Articles: But ſince the matter will not admit of ſo Univerſal a Conſent; ſince we are Conſidering how we may be able to Comply, where Neceſſity makes a demand of our Compliance, we Preſume, that we may Lawfully Comply with the Article before us, tho' Differently underſtood by the Perſons, that repeat it, ſince we may yet All Harmoniouſly agree in one Common Faith, namely, that Chriſt had an Humane Soul.

Q. *I would deſire you in your next to Anſwer the following Queſtion, viz. Why Women have the Vapors commonly more than Men.*

A. By the Vapors we ſuppoſe you mean Hyſterical Paſſions, which Women are moſtly afflicted with; becauſe in the Syſtem of the Nerves as alſo the Brain is ſofter and weaker than that of Men; ſo that the Paſſions of Anger, Fear, Sadneſs, &c. as alſo troubleſome or terrible Objects, eaſily pervert the Diſpoſitions or Functions of thoſe Parts, which, when they are once hurt, are for the Moſt part afterwards accuſtomed to thoſe Irregularities.

Q. *Pray, Gentlemen, What may be the Cauſe, why ſome Perſons riding in a Coach become ſo very ſick.*

A. The Jolting or Agitation of the Coach cauſes the Spirits in the Brain to fluctuate, and ſhake diſorderly, whereby they are preſently inhibited from their wonted courſes into the Nerves; whence the Circulation of the Blood is retarded, and thoſe ſick Fits, Vomitings, and Syncopes produced.

Q. *What is the Cauſe of that we call a Hare-lip?*

A. It is generally held to proceed from the Force of the Mother's Imagination, or great Frights; which are the Common Cauſes of Præternatural Births.

Q. *Pray let me know, if Strong Beer will create a Red Noſe.*

A. Strong Beer and other hot Liquors are commonly the Cauſes of Red Noſes and Faces, by heating the Liver, Corrupting and Inflaming the Blood: But tho' this Diſeaſe moſtly attends the Profeſſors of the Pot; yet may we ſometimes obſerve it in others the Moſt Regular, which muſt then proceed from ſome Diſorder in their Natural Conſtitution, or habit of Body.

Q. *Gentlemen, I deſire to know who was the firſt Man that was Drunk with Strong Drink, Wine Excepted.*

A. Moſt Probably, the firſt Author of ſuch a wiſe Queſtion.

Q. *Gentlemen, In the Specimen of* Mr. Aaron Hill's *Travels, the Story of their ill ſucceſs and ſtrange Delivery in deſcending the Catacomb, looks like ſuch a Deviliſh Romance; that my ſelf and 5 more who deſign to ſubſcribe for the Benefit of the 7th Book (now at a Tavern and diſcourſing about it) reſolve to ſuſpend our Subſcriptions, 'till we have your Opinion concerning the Probability, or rather Verity of that Relation, a convincing Anſwer (if that may be) will Encourage and Increaſe Subſcribers.*

A. Tho' it might be ſufficient to ſay, that the Author is publickly known to be a Gentleman, and a Man of Honour, who wou'd ſcorn to prevaricate in his Account; yet for further Satisfaction, Incredulous Perſons may enquire of Merchants, converſant with thoſe Parts, and who know the Nature and Diſpoſition of the wild Arabs, whereby they will not only be convinc'd, that the Relation is highly Probable and Genuine; but alſo when they come to read the ſucceeding Sheets (ſome of our Society having ſeen the Manuſcript) they will find ſuch a Connexion of Parts and convincing Proofs, as will put them paſt all doubt of the Probity of the Relation.

And ſince the Queriſt ſeems to ask our Opinion of the Book propos'd, we can do no leſs than tell him, we do not only think he writes unqueſtionable Truth, but are aſſur'd the Book contains a *Fuller*, more *Improving*, and far more *Diverting* Account of all the Subjects which it treats of, than any Now extant either *Does* or *Can* pretend to give; The *Author* having had ſuch Opportunities of penetrateing into the *Arcana*'s of the *Turks Seraglio*, and other Secrets of the Country, as were never yet attain'd by any Traveller, and will make the *Book* not only welcome to His Countrymen, but every other *Chriſtian* Nation.

POEMS.

Q. *FAir Spring of Light, great Ruler of the Day,*
Whoſe radiant Eyes the lower World ſurvey;
From whom a thouſand Pleaſures ever flow,
To whom we Life, and all its Bleſſings owe;
To your exalted Throne an humble Swain
Puts his Petition up, and hopes it not in vain:
I Love, and long have Lov'd a Charming Maid,
To her my Vows and early Wiſhes paid;
And in the ſecret Silence of the Night
Of her I dream, nor the returning Light,
Like gliding Ghoſts, can baniſh Her away,
From that fond Heart, where her lov'd Form will ever (ſtay.
The pitying Fair ſees with relenting Eyes
My Languiſhment, and hears my dying Sighs;
But ſeven long Years like Fate between us lye,
Year's Deſtin'd all to eaſleſs Miſery.
Fool that I was, in Buſineſs Noiſe and Strife,
I looſe the dear, the blooming Spring of Life;
My firſt beſt Days, while my bright Charmer dwells,
Near bliſsful Groves, where warbling Philomels
With ev'ning Songs proclaim approaching Night.
Tell me, then tell me, glorious God of Light
Since me ſhe Loves, but hates my Calling, how
To make her loftier Soul ſo much beneath her Bow.

A. Fond Swain, alas! Your Tuneful Lines im- (part,
As yet the Nymph has not reſign'd her Heart; For

For *Love* makes all Things Level, no Degree
Reſtrains the Pow'r of that great Deity.
When He has once poſſeſs'd her Yielding Mind,
No *Diſtance* then, in any *State* You'll find.
May it pleaſe your Worſhip,
Q. *The Ladies for your Sons have ſu'd,*
And Quickly have Their Hearts ſubdu'd;
Their Great Succeſs, makes me Come after
To Know, if you have e'er a Daughter,
That's Single, and Inclin'd to wed,
And freely would to Church be Led;
To tye a Knot, that holds folks faſt,
As long as Life it ſelf doth Laſt;
If ſo, I'm Her's, both Young and Chaſt,
Your Humble Servant in Great Haſt,
Evander.

A. Thoſe for *Apollo*'s Sons have Mov'd,
Produc'd their Charms to be Belov'd;
Youth, Beauty, Virtue, Wit, we're told,
We mean they had all theſe in *Gold*:
Pray what beſides (if you've a Mind t' her)
Your Wit, can you make 'er in Joynture?
Dependance ſlight, for Her Deſerving,
Which ſcarce will keep your ſelf from Starving;
If you've no more Inheritance,
She never to your Pipe will Dance.
Q. *Sagacious Sons of bright* Apollo,
The Glory of the Britiſh Iſle,
My following Query pray Inſpect;
Vouchſafe it your Auſpicious Smile.
Tell, which the greater Artiſt, He
Whoſe Pencil Nature does purſue
In Lively Touches, or the Man,
Whoſe Art, his curious Sculptures ſhew.
A. The Carver out of Bulkey Matter,
Proportion, Forms and Features gives,
The Painter raiſes Bulks on Flats,
And th' Figure by his Colours *Lives.*
The Firſt by Geſtures, Paſſions ſhows,
The Laſt does with Complexion Grace,
Tho' both appear Inſpir'd by Heav'n,
The *Firſt* muſt to the *Laſt* give Place.
Q. *I Love, alas! alas! I Love*
One, 'tis impoſſible to move;
And therefore for the ſake of Jove,
Inſtruct me to remove my Love?
A. A Cure in 56 you'll find,
For that *Green-ſickneſs* of the Mind.
Q. Apollo, *I've heard*
Of a Reverend Beard,
Which was Black, Sandy, and Grey:
Pray, tell me, from whence
Theſe Effects did commence,
And I'll worſhip you Ev'ry Day.
A. Such a Beard we ne'er knew,
Nor, perhaps, e'er did you
Such a Rarity ſee any Seaſon:
But if ſo, we aſſure ye
'Twas *luſus Naturæ,*
Which at preſent ſhall ſerve for a Reaſon.
Q. *Ye Unimitable Joves,*
Help to conquer my Foes,
For I am in a Deſp'rate Condition:
Tis Laurence, ſome call,
That does me inthrall,
I Pray ye to accept my Petition.
And now tell me ſtrait
(For it's worſe if I wait)
The Cure of this Dangerous Diſtemper,
What is to be apply'd
(Many ways have been try'd)
And I'll never in Contract more enter.
Yours, Lazy.

A. Your Condition is Bad,
If as aboveſaid;
And in theſe or the like Deſperations,
No time you muſt looſe,
But a ſtrait Method uſe,
And be ty'd to ſevere Applications.
Now a Good Oaken Plant,
O'er the Shoulders *Paſſant,*
Cures the Symptoms of Laurence's Breeding:
But if that ſhall yield Leſs
Than the Wiſh'd-for Succeſs,
Nought will do, but a *Bridewell* Proceeding.
Q. *Hail Mighty Sires! Whoſe bright Refulgence*
(Shines,
With Radiant Beams, that Animate your Lines;
Whilſt Men their Trophies to your Honour Raiſe,
Applauding Angels Celebrate your Praiſe:
That all in Chorus ſhall for ever bleſs,
Your Mighty Labours and your vaſt Succeſs.
Hail you, who on the Throne of Wiſdom Sit!
Deign once t' Explain the Miſtick Scene of Wit:
Tell me, for ſurely you or none can know,
The Sacred Streams, that to it's Ocean Flow.
Teach me the Glorious Paths, that you have trod,
To mount like you as Rivalls to the God.
Strephon.

A. Wit is a Subject not to be Defin'd,
Whilſt *Heavy Organs* Influence the *Mind*;
Some ſlight Eſſays we may preſume to give,
But firſt we'll anſwer in the Negative:
'Tis not in *Learn'd, Myſterious Words* t' Expreſs,
Which more of *Pedantry*, than *Wit* confeſs;
It rarely, very rarely ſhines in *Satyr,*
Whoſe *Flights* ariſe from *Envy* or *Ill-nature,*
Much leſs in Lew'd, Prophane, Opprobrious Senſe,
Thoſe *Vicious Habits* are, and *Impudence*;
He Errs, who on *Grave Subjects, Florid* writes,
And He, who *Nervous Senſe* on *Toys* Indites;
But *Puns* and *Quibbles* are its Oppoſites:

In

In *Banter* it may *Creep*, but never *Fly*;
Smart *Repartee* may *Soar*, but not ſo High.
No, 'tis a *THOUGHT* ſprung from a Ray Divine,
Which will through *Clouds* of Low'ring Criticks
(*Shine*:

When in a Clear, Innubilous *Serene*,
The *Soul's Abſtracted*, Purg'd from *Droſs* and *Spleen*;
When *She* her *Lucid Intervals* maintains,
Freed from *Terreſtial* and *Organick Chains*;
When *She* is *All Her Self*, and on her *Wings*,
Tis then *True Wit*, which in *Extatick Charms She*
(*Sings*.

Note, That Title Pages to the *Britiſh Apollo*, may be had by ſuch who make Collections, of the Men in their Walks, at a Penny a-piece.

SIR,

THE advifes from Genoa Aug. 23. are, that Admiral Leake having ſail'd from Barcelona with 25 Men of War, on board which the Count Cifuentes had imbark'd with 2000 Miquelets, and 800 Men of Regular Troops, he arriv'd the 4th Inſtant before Cagliari, the Capital City of Sardinia: The Place was immediately ſummon'd to acknowledge King Charles, and only 3 hours was allow'd them to take their Reſolution; but the Governor refuſing to ſubmit, the Place was Bombarded till the 17th. when the Governor having withdrawn himſelf, the Town ſurrendred. From the Camp before Liſle Sept. 4th. 'Tis advifed that the Approaches are carried on to the Covered way; That the Beſieged make a reſolute defence, and from time to time, throw Bombs into the Trenches, and on the Batteries; A vaſt number of Faſcines are ready in the Camp to be uſed in filling up the Ditch when they have taken the Counterſcarp It was reſolved that the Counterſcarp ſhou'd be attack'd laſt Night, But 'tis defer'd becauſe of the Advice that the Enemy are marching to attack Our Army. The Letters from the Camp at Perone Sept. 3d. Give an Account, that yeſterday at 8 in the Morning a Colonel with 800 Horſe was ordered to wait on their Right for My Lord Duke, Prince Eugene and the other Generals, who went at 9 a Clock to mark out the Ground for the Army to form in Order of Battle, if the Enemy ſhou'd advance towards them; It was reſolved the Army ſhou'd be poſted On the ſpacious plain of Liſle, where the Enemy has fair Room to come at 'em if they pleaſe. From the Camp at Fretin Sept. 8. The Motions of the Enemy having obliged Prince Eugene to joyn the Duke of Marlborough with great part of the Army, the Attack of the Counterſcarp was defer'd till laſt Night, when our Troops after a Vigorous Reſiſtance lodg'd themſelves thereon, and they hope to be Maſters of the Town in 3 or 4 days. The Advifes from the Hague Sep. 7. import, That the Duke of Savoy has ſo well ſecured the Paſſes about Feneſtrelles, that in a few days is expected an account of the ſurrender of that Place. That Prince Eugene Expects 4 Regiments of Imperial Dragoons, which paſſed the Rhine at Cologn the 2d Inſtant, and from the Camp they ſay, that after Liſle is taken, the Generals will uſe their utmoſt Efforts to bring the French to a Battle, and purſue them into their own Territories. Which is all from Yours, &c.

Any Perſons who deſire to become Subſcribers, to Mr. Hill's Preſent State of Æthiopia, Egypt, &c. may have a Receipt brought them for the Subſcription-Money under the Author's Hand, by the Men who carry this Paper (who may be intruſted with the Money) alſo a Propoſal if required.

Note, That Her Majeſty hath been pleaſed to Honour the Undertaking with her own Subſcription; alſo his Royal Highneſs and greateſt part of the Nobility of South and North Britain, and ſeveral Hundred others.

Note alſo, that as ſoon as the Author has his deſign'd Complement, which he doubts not of in a ſhort time, He will admit of no more Subſcribers.

Subſcriptions will be taken in at Mr. Mayo's at the Printing Preſs in Fleet-ſtreet till the Number is compleated.

Any Perſons upon Directing their Letters (Superſcrib'd for the *Britiſh Apollo*) to Mr. *Keeble* in *Weſtminſter-Hall*, Mr. *Bickerton* in St. *Paul's* Church-Yard, Bookſellers, or to the Printer hereof, may have this Paper brought to their Houſes (in the City or Suburbs) at 2 *s.* per Quarter, and the Monthly Papers at 6 *d.* per Quarter more: Thoſe who come within the Quarter, to have proportional Deductions at the End. Alſo Books of Guards neatly Bound, to keep them in, at 2 *s.* a-piece. Likewiſe whole Sets from the Beginning, paying only 3 *s.* 6 *d.* for all before Midſummer, and the reſt to go; at which Places Advertiſements are taken in at 2 *s.* 6 *d.* each.

Note, That they who live in the Country may appoint a Friend in Town to take them in for them, or order ſome Inn-Keeper to pay for them Quarterly. For we cannot depend on the Payment of Carriers, ſince they come not in on thoſe hours as our Servants can meet with them in their Walks.

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